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church, known as the first Protestants in history." These works are by Luthardt, Krauth, Delitzsch, Julius Müller, and Harless.

Professor Weidner rejects the theory of man's evolutionary origin, affirms the trichotomous view of the nature of man, traducianism, original holiness and freedom, the fall as historical, an operation of original sin in all human beings, the necessity of a new birth wrought by the Holy Spirit, the imputation of Adam's sin to all his posterity, a definition of sin as due to a subtle tempter's power, the natural inability of man to do that which is good, the birth of free-will through the regenerating operation of the Holy Spirit.

The book is a fine specimen of the survival of theological scholasticism. It displays great theological erudition.

ECKARDT, RICHARD. *Der christliche Schöpfungsglaube. Grundzüge der christliche Weltanschauung im Verhältnis zur Philosophie und Naturwissenschaft dargestellt.* Göttingen: Vandenhoeck u. Ruprecht, 1912. iii+166. M. 3.60.

The study undertakes to distinguish the elements from which the Christian world-view must be constructed, rather than to formulate the view itself. The author cites with approval the view of Herrmann, that Christian certainty should validate its entire self-sufficiency and independence. Theological science cannot validate its positions by the use of an alien norm. The absoluteness of Christianity rests upon its essence as a religion of revelation. The more exactly the provinces of theology and science are indicated and their limits observed, the better for both. The Christian consciousness alone, which forms and governs itself by Jesus, is the gauge for varied forms of the Christian religion. Both the gospel of Jesus and his life-attitude indicate a unified world-view; this alone is fundamental for the Christian idea of creation. Jesus' *Weltanschauung* was not the product of discursive thought, which is always liable to error, but his religious and ethical evaluation of the world came solely from his incomparable fellowship with God. In Jesus the Christian meets with a transcendent reality; though all other norms could be biologically interpreted, the supertemporal power which Jesus still exerts demands that we recognize him as supernatural.

Out of this experience of a transcendent world comes the recognition of the relativity of the empirical world. This transcendent world which the Christian meets in Jesus he calls "God." Such a relativism as Troeltsch grants would mean the death of Christianity. That unreserved surrender to the personality of Jesus which forms the innermost essence of Christianity is realizable only through the certainty that in Jesus the ultimate goal of the Divine purpose stands before us.

The whole creature world is medium for the realization of the Kingdom of God. The doctrine of evolution offers a serviceable hypothesis for the carrying out of this thought; but it is only an hypothesis. We must not substitute the doctrine of evolution for the Christian idea of God. The Christian idea of God is revealed in Jesus in unclouded purity, without passing through the stages of natural scientific evolution. Christianity must maintain a fundamental neutrality over against all cosmogonies.

There would be no collision of theology with natural science if theology were exclusively a science of religious experience, and natural science exclusively that of sensualistic experience. But in that case each would have to forego the construction of a world-view. It would bring about a clarification and deepening of the religious belief in miracle if theology viewed the work of God in Nature from the viewpoint of

the holy orderliness which is normative for natural science; miracle as occurrence outside the natural order would have no more place. If Christian certainty holds fast the fundamentally spiritual character of the real world, then it is worth the while of science to consider whether this monism of reality is not better justified than the materialistic.

In such fashion the author grounds the independence and autonomy of the Christian view. He is careful to point out tendencies in present-day thought which he deems favorable to this view, but is equally insistent that the Christian view cannot ground itself fundamentally in any system of philosophy, or build its structure chiefly of the materials yielded by either natural science or psychology. The norm belongs exclusively and finally to Christianity, and is determinative of values in all other provinces, so far as it is attempted to relate these to a world-view. The treatise shows broad and discriminating scholarship; but its value is determined wholly by the premises above indicated.

WORSLEY, F. W. *The Theology of the Church of England*. New York: E. P. Dutton & Co., 1913. viii+259 pages. \$2.25 net.

The *Great Christian Theologies* promises to be a very illuminating series. The editor is Mr. Henry W. Clark, whom we already know as the author of *The History of English Nonconformity* the first volume of which has already appeared. Each volume in the series will be written by a competent scholar and adherent to the particular theology. He will do his best to set forth the system in its special strength without being controversial and with due respect to the other theologies. Mr. Worsley's book is an exposition of the Prayer Book and the Thirty Nine Articles. A good introduction connects us with the development up to the time when the church in England severed all its relations with the church at Rome.

In nine chapters he gives the Anglican conception of the "Being and Nature of God"; "The Bible and the Creeds"; "The Church"; "The Sacraments"; "Baptism"; "Holy Communion"; etc., and closes with a chapter on "The Church and the World."

It is important to note that the author does not claim that the creeds, the Prayer Book, or the Articles are finalities. Indeed, he frankly admits numerous imperfections and the need of constant readjustment to the new experiences and ideas as they are ever appearing in life. They are imperfect statements whose purpose is to give solidity and steadiness, and to avoid extremes either way.

KIRN, OTTO. *Grundriss der evangelischen Dogmatik*. Vierte Auflage, nach dem Tode des Verfassers herausgegeben von Lic. Dr. Hans Preuss. Leipzig: Deichert, 1912. x+140 pages. M. 2.40.

KIRN, OTTO. *Grundriss der theologischen Ethik*. Dritte Auflage nach dem Tode des Verfassers herausgegeben von Lic. Dr. Hans Preuss. Leipzig: Deichert, 1912. vii+76 pages. M. 1.50.

The demand for these admirable little compendiums of theology and ethics was so great that a new edition was called for after the death of the author. Dr. Preuss undertook the supervision of the work, making only such changes (very minor) as were indicated by notes which Kirn had made in the copies of the previous editions used by him. Seldom has Christian theology been put in more clear and direct form, with the religious significance of the doctrines kept in the foreground and distracting